

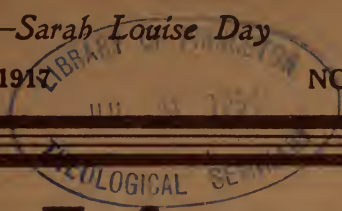
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Strengthening Our Stakes.—Sarah Louise Day

VOL. XLVII

JANUARY, 1917

NO. 1



Life and Light for Woman

"Uduvil, My Uduvil"

MRS. GILES G. BROWN

Signs of the Times in Japan

ADELAIDE DAUGHADAY

Missionary Efficiency in the Sunday School

MARY PRESTON

Congregational Woman's Boards
of Missions

PUBLISHED IN BOSTON

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Form of Bequest

In making devises and legacies, the entire corporate name of the Board should be used as follows:—

I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of.....



ENTRANCE GATE TO GIRLS' SCHOOL COMPOUND, UDUVIL, CEYLON. (See page 12)

Life and Light

Vol. XLVII.

January, 1917

No. 1

Strengthening Our Stakes

By Sarah Louise Day

THE Year of our Lord 1917 is one to which we have looked forward with eager anticipation, for it holds for us our Golden Jubilee which, we trust, is to result in a great forward movement for the foreign missionary cause. We are trying to prepare ourselves worthily to celebrate this great event by becoming familiar with the early days of the Board and with the women who consecrated themselves to this work on the foreign field and here at home. We are impressed by the far-sighted wisdom of these pioneers, and it seems appropriate at this time to emphasize anew their financial policy which has given our Board such a high standing among missionary organizations.

FINANCIAL POLICY

The records show that as these women faced the tremendous need and their own responsibility they decided to go forward slowly—as Mrs. Bowker so forcefully expressed it, “As we lengthen the cords let us strengthen the stakes.” Therefore the adoption of missionaries and work was made dependent upon the fact that the money in hand warranted the advance step. This policy was the foundation of our present system of making appropriations for our missionary work, the total of which must not exceed the amount of money in hand for this purpose at the time they are acted upon by the Executive Committee. We often have weeks of anxiety as we approach the close of our year lest the balance available for appropriations shall prove insufficient to provide for the work for which we are held responsible by the American Board. It has been necessary at times to ask for “extra gifts” that this work need not be cut down, and the response has been quick and generous, as at the meeting in Northampton last November.

INADEQUATE RECEIPTS

Even with this help, however, we could not adequately meet the needs of our work, for the high cost of living and of transportation resulting from this great war has affected our missionaries as well as ourselves. It seemed imperative this year to increase the salaries of our missionaries in Turkey and in Africa, and in a few instances to grant an advance for work. When we smile complacently because "we can do what we did last year," we forget that this too often means bitter disappointment to our missionaries. We receive strong appeals for increased grants that work already being carried on may be strengthened and enlarged; we hear of wonderful opportunities to open up new work which it seems impossible to refuse; we are urged to send workers to relieve those who are breaking down under too heavy burdens; yet we must turn away from all these.

It is clear that our present receipts are far too small for the needs of our work, and we must all admit that these emergency appeals for "extra gifts" are to be deprecated. What would the wise women of 1867 advise us to do? How would they meet the situation? We can almost hear them tell us to study the methods of promotion used by the modern business world and adapt them to our purposes. We need only remind ourselves of the way in which a new enterprise is put before the public, the careful presentation of the subject to those who may be willing to stand behind it financially, the systematic canvass of all persons who may be even remotely interested in it, the way in which information is scattered broadcast, to realize that we have much to learn. We shall all agree that the effort to increase receipts should begin as soon as the Annual Meeting is over, and should continue systematically all through the year.

It is true that this is just what is being done in many of our auxiliaries, yet we feel that an even stronger and more persistent effort should be made to bring the needs and opportunities of our work home to the hearts of those who can help to meet them. For example, can we not find women of wealth who would agree, in addition to what they are already doing through the churches, to give each year the salary of a missionary, or provide for the adequate development of work which only such extra money can make possible?

TRUST FUNDS

We also read that our first Treasurer, Mrs. Homer Bartlett, thought it important that the Board should have a Permanent Fund of \$200,000, and the first large bequests were designated for this fund. Other smaller funds have been given in the names of individuals, the income usually being designated for a specific line of work. It is evident that the growth of our trust funds has not kept pace with growth in other respects, for we have not yet reached the goal of those early years. Exclusive of Conditional Gifts, Reserve Legacy and Buildings Funds, which are in a different class from the funds mentioned above, our total trust funds amount only to \$137,000, of which \$50,000 represents the General Permanent Fund constituted in 1871. A fund greatly to be desired is one to provide for the support of our retired missionaries and for the medical expenses of missionaries on furlough. Our grants for this purpose in 1916 amounted to over \$5,000, so it is plain that it would be a real boon if our Treasury could be relieved of the need of meeting these expenses from current receipts. A gift from the estate of one of our missionaries has been made the beginning of such a fund, and we trust this will be adequately supplemented before many years have passed. There are also other funds which will surely be needed in the near future—notably, one to provide for the maintenance and upkeep of the buildings now being erected by our Golden Anniversary Gift.

CONDITIONAL GIFTS FUND

The Conditional Gift plan gives the opportunity for one who desires that the work of the Board shall be benefited after her death to place the desired amount in the Treasury of the Board at once, on condition that an income based on accepted annuity rates shall be paid during the lifetime of the donor. The amount of money so given may be either large or small. This plan should appeal to many, since it offers an assured income regularly and promptly paid, and the certainty that the money given will ultimately be devoted to the highest missionary purposes.

RESERVE LEGACY FUND

This fund, which was provided by friends in 1909 and 1910, makes it possible to distribute the use of legacies over a period of three years so that a fluctuation in legacy receipts does not affect the year's work as seriously as was formerly the case. A glance at the amount of legacies received during the past three years as compared with the amounts available for our use during that time will show the value of this fund.

	<i>Legacies Received</i>	<i>Available for Work</i>
1914	\$36,673	\$24,767
1915	18,388	26,573
1916	22,946	26,728

In this connection we would ask those of our friends who are providing by will for the disposition of their property to weigh carefully the claims of the Woman's Board and to remember that the work for which we are responsible will not be carried on by any other Board if we fail to support it. Legacies have always been a great help to us in meeting our obligations, and we must depend upon them to supplement receipts from donations. Please note carefully the corporate name, Woman's Board of Missions, and the form for bequests as given on page 2 of the cover.

SUMMARY

In closing we desire to place before ourselves certain definite aims in the hope of strengthening the stakes on which our work rests.

1. That the close of this year may find us not merely holding our own and making appropriations "as last year," but prepared to take an advance step.
2. That our receipts for regular work may be increased at least \$10,000 a year.
3. That individuals of large means may be found ready to pledge themselves to the support of definite lines of advance work.
4. That our Permanent Fund may be increased and new funds provided by gift or bequest.
5. That many women may decide to make the safe and wise investment of a Conditional Gift to the Woman's Board.

Editorials

“According to the most reliable reports, 750,000 Armenians and Syrians have perished by massacre, disease, and hardship. A million survivors, each with a story tragic enough to break the hardest heart, are in dire distress. They are remote from their homes, without shelter, clothing, or food; their hearts filled with despair.” Can you see the crowds of children, crying for bread?—Can you see the little boy who cuddled down to sleep, holding a piece of bread, saying, “If I eat it now, I shall be hungry to-morrow”?—Can you see the women eating grass?—Can you see the children hunting for seeds?—Can you see the few rags that are the only possessions of wealthy, cultured women, our College graduates?—And winter is just at hand. The need is appalling and ever increasing. A cable, received recently, states that distribution of help goes on in fifty localities. There are piteous appeals for financial assistance from our friends at the front. A cable, received just as we go to press, calls for \$500,000 in monthly installments that we may help save these brothers and sisters of ours in the Near East.*

May we give so lovingly and generously that Christ Himself will look through their eyes and say, “I was hungry, and ye gave me to eat; . . . naked, and ye clothed me.”

M. L. D.

After the capture of Monastir by the Allies a telegram from the American Consul at Saloniki received through the State Department at Washington stated that the missionaries in Monastir, Miss Mary L. Matthew, Rev. and Mrs. William Clarke and two children, were safe and well. A belated postal card from Miss Matthews dated August 25 but not received till the middle of October breathes a spirit of calmness and courage reassuring to her friends:

News from
Monastir.

* A letter from Trebizond speaks most gratefully of money received from the Woman's Board and used to keep alive Biblewomen and school girls who must otherwise have perished.

Perhaps never before have two of the younger women of our Board been called to the Heavenly Home within the same week from different parts of the world. Miss Mabel L. Chase of Boulder, Col., who went to Madura about a year ago for a term of three years, died on November 20, following a surgical operation. Recent letters had spoken of a slight illness, and of her improved condition, and no further details of her death have as yet been received at the Board rooms.

Two Workers
Taken.



Miss Chase

Miss Chase was preparing herself to teach in the Capron Hall School and some of her first letters were printed in the September and November issues of LIFE AND LIGHT. In the brief time she was connected with the mission she proved a congenial companion and an earnest, devoted worker who will be sadly missed from the little circle.

On November 22 Miss Mary Carolyn Fowle, daughter of Rev. and Mrs. J. L. Fowle of Cesarea, died, probably of typhus, at some town not far from Sivas. The cablegram received from her brother Luther, now in Constantinople, through the State Department, does not throw any light on her absence from her station or on the conditions under which Miss Graffam remains,—the only American missionary in that section. Miss Fowle graduated from Mount Holyoke College in 1903, and in 1904 filled most acceptably a position under the American Missionary Association in Orange Park, Fla. She sailed for Turkey in 1906 and went first to Adabazar to teach in the High School there. After a few months at Sivas and a breakdown in health she came to this country, where she remained for four years. In 1911 she returned to Turkey and has been since then the beloved and efficient associate of Miss Graffam and Miss Rice in the Girls' School at Sivas. It will be remembered that when the missionaries were required to leave that station last spring Miss Graffam and Miss Fowle were allowed to remain with their people. The latest word received from Miss Fowle, a card written to her parents now in Auburndale, spoke most cheerfully of her health

and the work she delighted to be allowed to do. In these inscrutable sorrows all that human love and sympathy can give to the stricken hearts in these family circles and to the missionary associates so bereft is inadequate. It is to the God of all comfort we must lift our hearts that these friends may be sustained.

In this connection we must make mention of still another sorrow in the loss of Dr. and Mrs. Jesse K. Marden of Marsovan of their only child, little William, not quite four years old, who died at the Newton hospital after a few days' illness. Truly the griefs of our missionaries in Turkey and of those in the home land who are from that land have been multiplied and yet in every case God's grace has been sufficient for the repeated blows.

The list of Jubilee missionaries has been increased to eleven by the addition of Mrs. Lawrence Powers, Madura, and Miss Alice M. Huggins, designated for the North China Mission. **Adding to** Mrs. Powers, it will be remembered, was before her **Our Force.** marriage Miss Johanna Metzger, for twelve years a missionary of the German Basel Mission and a teacher of ripe experience in Calicut, South India. While interned as a prisoner of war she rendered valuable assistance at Capron Hall, and later became the wife of Rev. Lawrence Powers, who lived only twenty-three days after their marriage, succumbing to cholera in the vigor of his young manhood. Mrs. Powers returned at once to the Girls' School, where she was much needed, and has now asked for and received appointment as a member of the Madura Mission and has been adopted by the Woman's Board. All who have worked with her during this sad and trying period bear the warmest testimony to her personal character and to her fitness for the work she is glad to assume permanently as a member of the teaching staff at Capron Hall.

Miss Alice M. Huggins, whose home is in Topeka, Kan., is a graduate of Washburn College of that city and has been a teacher for nearly four years. She has also had experience in the work of the Y. W. C. A. and is recommended by her friends as an enthusiastic, devoted Christian with the qualities of leadership. She has a sister

who is a missionary of the W. B. M. I. in Pangchwang, but as the sister Board has no vacancy at present in North China and Miss Huggins desires to give her life to that land she has been adopted by the Woman's Board of Missions, with the thought that she may be associated, in due time, with Miss Margaret Smith, who has just joined the Mission, in the work of that station. Thus with Miss Grace Breck, whose picture appeared in the November number of LIFE AND LIGHT though by a typographical error she figured there as "Miss Buck," we are rejoicing in three recruits for this "great, white field." Miss Breck, who sailed December 8, has been assigned to the women of the Southeastern District, in whose territory Mrs. Daniels has been warmly welcomed during November and December.



Miss Huggins

During the last few months an unusual number of local societies have asked for and received the privilege of hearing a returned missionary. Miss Amy E. McKowan of Osaka spoke sixteen times in the ten days following annual meeting in Franklin County Branch, whose "very own missionary" she is. She also visited the New Haven Branch before returning to her home in Dundas, Canada. Miss Irene Dornblaser of Foochow was the guest of the Hartford Branch for a few days in November and spoke at the Presidents' Luncheon, as did Mrs. Sherwood Eddy. Miss Dornblaser returned to her home in Springfield, Ohio, by the way of Baltimore and West Virginia. Mrs. Charles N. Ransom, who with her husband is spending the winter in Webster, N. H., where Mr. Ransom is acting pastor, has been the acceptable speaker at several meetings during November. Mr. and Mrs. Ransom are anticipating their return to the Zulu Mission in the spring, after their furlough prolonged through several years on account of Mr. Ransom's health. Miss Diadem Bell of the West Central Africa Mission sailed from New York December 20, returning to her work in Chisamba.

Missionary
Personals.

Miss Caroline Frost has also been very helpful at a number of meetings while staying at the Missionary Home in Auburndale, and Miss Mary M. Root has been very generous in giving time and strength to auxiliaries in the midst of her preparations for sailing via the Pacific for India.

Miss Mary L. Daniels, who has been in charge of the Armenian booth at the big Bazaar for Allied Relief held in Boston December 9-20, is assisting at the Rooms in addition to speaking wherever the occasion requires. Mrs. W. L. Nute of Tarsus, Mrs. George Knapp, Mrs. G. G. Brown of Ceylon, Mrs. Ralph Harlow of Smyrna, are among those who have been most unselfish in the giving of themselves. It is hoped that in future there may be a concerted action when a speaker is desired for a certain locality and group meetings planned so that one speaker instead of two or three may be sufficient for the need. With forty or fifty meetings a month to arrange some such economy in time, strength, and money should be possible. The Editorial Secretary invites correspondence as to greater efficiency in the management of the speaking in local auxiliaries.

Will you not order your Year Book of Missions from Miss Harts-horn at once? The Woman's Board of Missions has not yet disposed of its share of this very desirable little handbook, combining the American Board Almanac and the Prayer Calendar. Single copies are ten cents with two cents added for postage. Fifty or more copies *to a single address* are eight cents each with cost of carriage added. It is seldom that so much information in so attractive and usable a form can be obtained for so little money. You certainly mean to have this new Year Book within reach during 1917. Secure it now.

At Northampton a new card for Members-at-Large was shown and its use advocated. There seems to be a slight misunderstanding as to the distribution of this card. It is not intended for general use, but is simply for Home Secretaries of Branches to place in churches where there are no women's organizations for foreign missions, in order that any woman who desires to be counted as a Jubilee Member-at-Large and to give her money through the W. B. M. may sign the

New
Publications.

exceedingly flexible agreement and be registered in the Branch in which she lives.

We call attention once again to the Jubilee Series with program outlines, Ambassadors for Christ. Many societies are planning to begin the study of this Congregational series in January, others will use the leaflets in Lenten reading circles, thus making preparation for the Jubilee Meeting in November, 1917. The entire set costs fifty cents, and is selling rapidly. If you are intending to place this information before the women of your church at any time during 1917, take our friendly advice and order it now, as the edition is not large and will not be reprinted.

A Jubilee Greeting for the New Year will be ready for the use of the Branches the last week in December. It consists of a bookmark attractively printed in two colors and is designed for the thoughtful attention of every woman in our auxiliaries. These may be obtained from Branch Secretaries of Literature.

A leaflet, gathering up suggestions from Branch reports given at Northampton as to methods found practicable in promoting the Jubilee Increase Campaign, is being prepared by Mrs. Edward W. Capen of Hartford, and will be ready January 1. Price, ten cents a dozen, less by the quantity.

The friends of Rev. Frederick H. Means, recently pastor of the Congregational Church in Madison, Me., will be interested to know

that he has accepted the call of the
New Secretary of Missionary Education Movement. Missionary Education Movement to be
 its secretary for New England. His
 headquarters will be in Boston, and he will begin his work February 1, 1917, having the New England organization work of the Summer Conferences at Silver Bay and at Ocean Park under his care.

As we go to press accounts of the Ceylon Celebration are at hand. The big church at Vaddukoddai was crowded daily for four days.

Ceylon Centenary Meetings. Native pastors, laymen, and laywomen were well represented on the program as well as the visitors from America and other missions. Trials and triumphs of bygone days were pictured in a historical pageant which

lasted three hours. At the women's session Miss Bookwalter presided, in the unavoidable absence of Miss Howland; Mrs. Selliaphilly conducted the devotional exercises, and a Ceylon pastor's wife, Mrs. I. Paul, presented the greetings of Jaffna women to the visitors. Addresses were made by Mrs. E. L. Smith and Mrs. Warner, the feminine half of the deputation. We have not yet heard about the laying of the cornerstone at Uduvil which was scheduled to take place a few days later.

A missionary who is spending her furlough in Canada sends this touching incident, which occurred in October. "I spoke yesterday to a crowded church in B—. The collection taken at the close of the meeting amounted to almost \$200,—an unheard-of amount for a missionary collection in that little town. It is strange and interesting to see how the war has affected the sympathies of the people here, especially of the women. Because they have had to give so much, and have had to see sorrow and suffering come to those who were near and dear to them, the women of Canada have come to have a broader outlook on life in general, and to be interested in all the world. Were it not for seeing that result, it would be heart-breaking to be here where every daily paper contains the names of friends in the casualty list."

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

OCTOBER 18—NOVEMBER 30, 1916

	For Regular Work			For Buildings	For Work of 1917	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1915	\$6,507.84	\$531.44	\$7,039.28	\$5,071.03	—	\$245.48	\$743.33	\$13,099.12
1916	7,026.10	531.00	7,557.10	7,313.11	\$1,987.06	17.00	511.23	17,385.50
Gain	\$518.26		\$517.82	\$2,242.03	\$1,987.06			\$4,286.38
Loss		\$44				\$228.48	\$232.10	

“Uduvil, My Uduvil”

By Mrs. Giles G. Brown

Mrs. Brown of Vaddukoddai, Ceylon, who has been for a number of years in touch with the work of the Uduvil Girls' School, contributes this helpful account of what new equipment will mean to this historic institution. Already the \$25,000 promised by the Suffolk Branch for the new building is in sight and the Jubilee Year will, we hope, see it completed.

SUNG to the tune “Maryland, my Maryland,” the college song of the Uduvil schoolgirls in Jaffna, Ceylon, is a sweet expression of their love and loyalty to the past history of the school, and their enthusiasm and hope for the future. For a new day is dawning with the erection of the new building.

In 1881, when the school was fifty-seven years old, the Woman's Board gave them a fine new building, well adapted to the needs of one hundred girls in the conditions existing thirty-five years ago. The main essentials in boarding school life,—the inspiring influence of principal and teachers upon the pupils, earnest study and hearty, happy play, regular share in the housework of the school, personal influence of older girls upon younger, dear friendships with classmates, simple enjoyments of little outings, the joy of going home for vacation and the joy of returning to the regular school routine, and the atmosphere of Christian religion wrought into all the practical matters of daily life,—all these make memories of Uduvil schooldays happy for hundreds of girls now grown into womanhood; and the building of 1881 was the center for all this, the school-home of most of our Christian women.

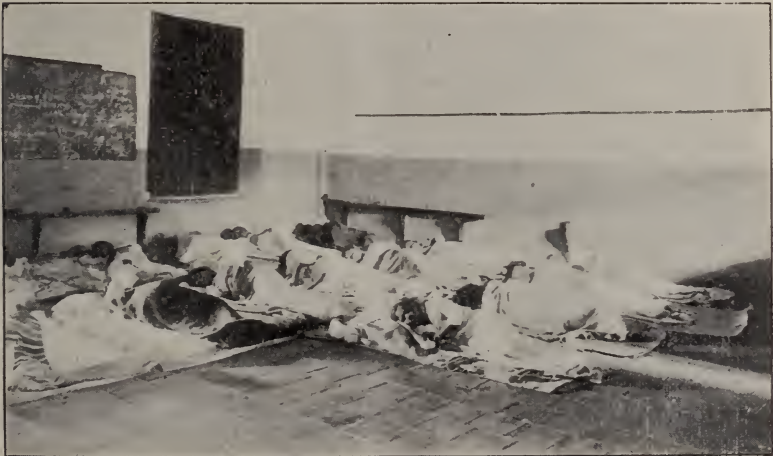
But in thirty-five years the number of pupils in attendance has been ever increasing; a Normal department in 1884, an English department in 1897, and a Kindergarten in 1914 have been added, and temporary shacks of mud walls and palm-leaf thatch have been put up to house the additional classes. In the picture of the entrance gate, the thatched roof appearing at the extreme right is the roof of the Kindergarten, and the next left of that is the roof of the best building of the English school. (See Frontispiece.)

The crowded and unsanitary condition of the dormitories and other rooms can scarcely be imagined, with 385 girls now in the school and over thirty other young women teachers, matrons, etc. The

picture of the girls sleeping on the floor of a classroom is only a small sample,—the mats and girls are all over the floors at night. Notice in the picture how the heavy board shutters of the window are barred tight, as the girls are afraid to leave them open onto the veranda, and it would not be safe; but think of the air!

Room, *room*, ROOM! under a good roof with proper walls, this is the greatest need; and the next is equipment of all sorts. The higher standards and stricter requirements of the government code make necessary much that the simpler education of a generation ago did not require. Times change, and a school must keep up with the times or lose its rank and fail in efficiency.

In the last annual report of the school the following list of needs is summarized: books for the library, classics, girls' books, girls' magazines; phonograph; pictures of every description, large and small, framed and unframed; games for indoors and outdoors; piano; desks; beds; equipment for teaching sciences; a new sanitary block. How many years must they wait for these? In several cases second-hand articles could be used. The estimate of \$25,000 for the new building does not cover these.



A Classroom and Sleeping Room

Much that is desirable if not essential in the education of young women in the present age, the new day is bringing to the girls now in the school and their younger sisters. As one has said, "The essential part of an egg is the meat, but must there not be a shell, big enough and weather-proof?" Or, to change the figure, the essential part of a picture is the picture itself, but a suitable frame sets it off. Life, too, needs a little margin for beauty, whether in the East or West.

In the new building we hope the Tamil teachers and older girls will have a little more privacy in their dormitories, a little more comfort for their leisure hours in a pleasant sitting room with chairs instead of only hard benches, a little more opportunity for social culture, more music, more books, more beauty and enjoyment. In America, life in a summer camp is doubtless good for our daughters in health and character, but many lines of culture are for the time being laid aside, are they not? So in Tamil land a house that is a house is necessary for some kinds of culture. "That our daughters may be as cornerstones, polished after the similitude of a palace," is the word of a man of the Orient.

The question is sometimes asked, What of the later life of these girls? What careers will open before them for which we should be fitting them? The day of independence and self-support for young women such as we have in America is still far away. True, a very few Tamil girls have studied medicine and won their degrees in that profession, but rarely is a girl found with the desire to do that work.

Of course we have the Normal Training School for teachers, but the profession of teaching is not attractive to women in Jaffna. The salaries are very small, and the social ideas and customs do not favor unmarried girls going to and fro on the country roads or the city streets as a teacher is obliged to do daily. Our Normal School graduates aspire to become teachers in one of the boarding schools. If there is no room for them there or in some village school very close to their home, they are unwilling to accept a position even after all their hard study for the certificate and in spite of their need of money.

The Nurses' Training Classes in the mission hospitals offer a profession which some girls pursue, but here, too, after learning it,

they are generally unwilling to take any appointment that calls them out into the villages. Parents willingly let their girls go anywhere and do anything in the company of the missionaries; but for unmarried girls to go about unchaperoned seems to them so very unsafe and improper, that we must not over-urge them. Of course it is far less safe than in a civilized country.

It is the career of home making which is the acknowledged aim of most of the girls, and it is quite right that it should be so. So we must examine the question, Do our graduates make successful homes? How much better are the homes of the present generation of young married couples than those of a generation ago? Are the girls improving upon the customs of their mothers and grandmothers?

As some of our girls come from homes of poverty and some from homes of comfort, it is difficult to generalize; but still we may say in many cases the grandmother's home was a little house of mud walls, thatch roof, one room with no window, little verandas enclosed with palm-leaf screens where they slept on mats. A shed outside was the kitchen where they cooked over an open fire, the smoke going everywhere. The furniture consisted of a few cooking utensils, and perhaps there was a bed for the father, possibly one chair and table for him.

At mealtime most of the family squatted on the floor and ate the rice and curry with the fingers, using only the right hand. House-keeping consisted of cooking, bringing wood and water, and sweeping up the yard with a bunch of twigs tied together.

The mother's house in a typical family had in addition to this a better house built in front of the old one with perhaps two rooms with a window in each, two or three tables, some benches and a few chairs, an "almirah" or clothes press, a few "store" dishes, and a kerosene lamp in addition to the crude little light of the former generation. This outfit makes housekeeping only a little more elaborate.

Now our girls are marrying men who have obtained good positions in the government service or other employment in Colombo, Singapore, or the Malay States, where they mingle with people who have taken on more modern ways of dressing and living. These husbands can afford much better houses and more furniture, comforts, and

conveniences than their parents could afford. So the girls need to know how to keep these houses more in accordance with English ideals of housekeeping. In order to "make suitable wives" for the educated men of to-day they cannot rest content with knowing only the simple ways of their mothers. The missionaries must drill them in the art and practice of household economics and home making.

Uduvil school as compared with other girls' schools in Ceylon has always stood for the simple life and Tamil ideals in costumes and customs rather than for the ambition to copy the English. But now the young men find that they need to have their wives prepared to take a place in a social circle modified more largely by Western ideals. To meet this necessity a plan is in mind to build near the school a little "model house" for a Tamil home, where we will put such furnishings, comforts, and adornments as we would like to see our Christian people have when they can afford it. Then let the Senior girls in small groups occupy this house a few months and receive special training in housewifely arts of sanitation, thrift, neatness,



The Four Masters of Uduvil School

and good taste. In a few years these modern ideas will spread in the country and we shall see a great improvement in the home interiors, in hygiene and sanitation, perhaps in the training and care of children, an improved diet and avoidance of some common diseases. The cost of the little bungalow and furnishing is estimated at \$1,000, of which nearly \$600 is in hand.

Uduvil stands for a well-rounded development of womanhood. Her graduates must take into the world a thorough training of head and heart and hand. All the improvements are only able setting for that has been a tradition of generations. Let me mention of that spirit.

A Tamil woman "I was a pupil in years, and afterwards went to a town school for a English. When I everything there is town I forgot all

A young man Jaffna College, Vaddukodai, so he home, said to me, go to school at six left home in the my mother taking and praying with was an Uduvil



for noble service. Uduvil spirit which through three generations make a more suitable Uduvil spirit which give a few illustrations

said to me once: Uduvil school six wards went to a year of music and left Uduvil I knew in the Bible. In about it."

graduating from whose home was in always boarded at "Since I started to years of age I never morning without me into her room me." That mother graduate.

A young lady graduate of Uduvil Vernacular department without a certificate, teaching school at a monthly salary of two rupees and seventy-five cents (ninety-two cents of our money), gave one-tenth of that regularly to the church and made a subscription of two rupees, nearly a month's salary, to our Golden Anniversary Building Fund.

Soon after the war began, when the call first came for relief for the Belgians, the girls of the school heard about it. Entirely of their own accord they made a plan for raising money. Having all agreed to it, they came to the office of the principal one day in groups, class by class, and requested that they be allowed to go without their dinner every day until the war was over and send the money thus saved to the Relief Fund. The request was not granted in its entirety but in a very much modified form.

The spirit of Uduvil is characterized by a love of Bible study, a habit of prayer, an enthusiasm for giving "till they feel it." It is to preserve and hand on to following generations of girls all that is best in the past training of this school that we are making every effort to give them the buildings they need. But the building of 1881 will still stand, and no doubt as the old pupils come back to reunions it is here they will gather to sing:—

"Once again we gather here,
 Uduvil, my Uduvil!
 Mingling with old friends so dear,
 Uduvil, my Uduvil!
 'Neath thy palms, within thy walls,
 Thro' thy dear familiar halls
 Memory lingers, friendship calls,
 Uduvil, my Uduvil!"

Or, perhaps the present generation of students will sing:—

"O Uduvil, dear Uduvil!
 How strong the ties that bind us!
 We love thee for thy friendships dear,
 Thy care and loving kindness.
 When from thy walls we wander free,
 In all our lives we'll honour thee.
 Thy counsels gladly follow still,
 O Uduvil, dear Uduvil!"

The Change of Emphasis

By Theodora Crosby Bliss

(Concluded)

MAKING up now the effect of this principle upon the actual conduct of mission work, the most notable is unquestionably work for women and children; it is interesting to note that the two always go together, the one involving the other. Roman Catholic Missions have always emphasized work for children, but it has been for children as prospective adults, rather than for children as children, and what work they have done for women has been incidental to their plans for a larger community, rather than directed to the development of the individual life. To Protestant Missions belongs the honor of recognizing the needs of both women and children, and of taking steps to meet those needs.

It is not necessary here to dwell upon the nature of those needs on the field: degradation of women, the cruelty practiced upon children; infanticide, child marriage, temple service, unlimited divorce; these have become familiar to all. So also the practical impossibility for men, of reaching them in the zenana or harem, or even in the more open life of China and Africa. It was apparent from the first that some new method must be found. David Abeel voiced the query of heathen women as they caught glimpses of a new hope, "Are there no female men who can come to teach us?" The new method appeared, but slowly.

In the early stages of mission work, the "emancipation of woman" was only beginning. They could read about what was being done; they could pray; they could give money; they could "hold the ropes." They could marry missionaries and share with their husbands the unknown dangers of far-off places, giving them help and sympathy and the home life which the men so sorely needed to make their work effective; they could reach some women and children, but in a limited way, and send back home the messages that stirred hearts, reinforced by the appeals of the men who felt their own helplessness in face of the situation confronting them.

In the home land the women began to gather in groups for reading and praying and giving; these groups grew larger and were organized,

but it was not until after a full half century of skirmishing, during which a new generation, trained by their missionary mothers, had come upon the stage, that the main body of the woman's "missionary army" began its organized campaign for oppressed women and children in non-Christian lands. Still the attitude of men toward the active participation of women, especially single women, in the work on the field, remained much the same as in the days of Carey and Ryland. They were "slow of heart" to believe; but even as Divine wisdom was manifest in the broader development of missionary work itself, so the Divine Spirit was an impelling power upon the women, forcing them to take up their God-given share in giving His Gospel to those whom He had given them a peculiar fitness to help. At a missionary conference at Liverpool in 1860, not a woman's name appeared. Though the keenly felt need of woman's influence in missions was mentioned again and again, the only solution that apparently occurred to the men was "the conversion of suitable female natives, who should go from house to house among their own people." The question as to who was to convert those females was answered the next year by the formation of the Woman's Union Missionary Society. Then came the tide, and by 1890 there were more than sixty woman's societies organized and at work. Still the men held back. They had not yet caught the vision. At Mildmay Conference in 1878 only two women appeared as delegates, though one entire evening was given to the subject of Female Education in the East, with several women (wives of missionaries) speaking. Ten years later at the London Conference of 1888, there were 400 women delegates, and two sessions were given to woman's work; while at the Ecumenical Conference of 1900, in New York City, with which the century closed, women stood shoulder to shoulder with men in the work of the Conference. There were more than 1,300 delegates, who had ten sectional and two mass meetings in Carnegie Hall.

Meanwhile their representatives on the field had grown in number until there were 3,181 unmarried women missionaries and 199 women physicians. In all this, in the home land and on the field, the moving impulse was a womanhood not merely saved, but purified; of a childhood instinct with life. Its look was toward the future, not the past. Nowhere is this characteristic more evident than in the series

of study books, initiated by a group of women in that same Ecumenical Conference, which has expanded until it now embraces every department of missionary activity, every phase of missionary life, whether conducted by women or by men. Perhaps more than any other one agency it has served to focus attention on the possibilities of human life, when dominated by the Divine.

Another result of the changed emphasis in the conception of the purpose of missions is seen in the remarkable development of *Education* as a department of mission work. The early missionaries all realized the importance of providing the Bible in the language of the people, and of furnishing so much of education as should enable each convert to read it for himself. There was also some advanced work for the purpose of training leaders, teachers, and preachers, but beyond this few, if any, went. There was a very general feeling that education beyond the sphere of the daily life of the community was liable to do more harm than good, as unfitting people, especially young people, to live among their associates. Little by little, however, there came the conception of an education that should develop all there was in the man. It became apparent that the material on which they were working was in no respect inferior to that in the home land; might even be superior to much that in America, England, Europe, had been regarded as well worthy of the best that university, as well as common school, could afford. Now the common school grew into the academy, the academy into a college, and the college became in fact, if not always in name, a university.

The president of a well-known mission college pointed with pride



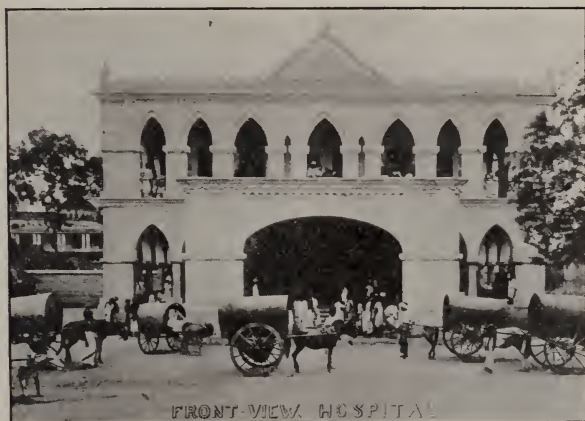
International College, Smyrna

to the fact that no English was taught in that institution—he was not going to have the immature native mind opened to Western ideas with all their dangers! Only a few years more, and English was taught in every department of that college. Why? He had caught the vision of what those minds were capable of, and felt that to deprive them of the best that modern scholarship could give was to defraud them of their birthright. Undoubtedly the results have not been in every individual case the best that could be desired; neither have they in other lands; but no one thinks of lessening the requirements and the curriculum of Harvard or Yale, of Radcliffe or Wellesley, because some students go wrong.

Another thing operated on the same line. Missionaries had not been at work long among Hindus, Mohammedans, Buddhists, before they began to realize that Christianity was meeting foes worthy of its steel. There have been two extremes in the judgment passed on the Oriental religions: one has been to declare them so beautiful, so high minded, that Christianity was not needed; the other to emphasize their degrading influence upon life so forcibly as practically to deny them any value whatever. If Christianity was to conquer these faiths, it must show that it could reach greater heights of truth, must falter before no depth of misery. No Brahman must be too exalted; no pariah too degraded. The only way to meet both was to develop a type of character that the one must respect and the other must realize was not beyond his reach. It was of no avail to decry the Vedas, or to minimize the sacrifice of Gautama. It did not always suffice even to show the beauty of the Gospels or the glory of the Messiah; but when there developed within the earthly Hindu the Christ life, in its keenness of intellectual power as well as in its human sympathy, the argument was irresistible. To secure that, however, required training. It was necessary to make the most of every possibility in the individual soul, and gradually that came to be recognized as the great thing to be sought. Men forgot the past in the glory of the future. Death was crowded out by life.

Closely connected with this was a change in the type of missionary. For a long time it was thought that spiritual power was the only thing to be considered. Good health, a fair facility in language

study, were important but not particularly essential. But as the work developed it became apparent that spiritual power needs intellectual, moral, and even physical power for its expression. Because sometimes a giant mind and a colossal soul are held within a puny body, it does not follow that that should be the rule. It is, after all, personality that counts most. The very conception of Jesus Christ as a man has changed, as men have come to understand the ideal He had for men. To-day the man or woman who applies for appointment to the foreign field must pass tests that



American Board Hospital, Madura

Built with money contributed by Hindus. Under care of Dr. Frank Van Allen.

were unheard of half a century ago, and the reason is that as they are going forth to give *life*, and all that life can give, they need it therefore more abundantly.

One might go on through every department of mission enterprise—medical missions, industrial work, social, civil, even political, local, national and international betterment—and point out how this change in emphasis has permeated all, and transfused them with a new spirit. Medical missions save the body as Jesus Christ saved it, that it may be fit for service; industrial missions train hand and foot, eye and ear, body and brain, in the use of material things that

through that use the spiritual may be developed; social service becomes the mutual fellowship of the members of the Body of Christ; national and racial jealousies melt in the furnace fire of a Divine passion to bring men back into the image of God. Foreign missions have taught the Christian Church pretty much all it knows about church unity, and the foremost advocates of world peace are those who have gone deepest into the spirit, and risen highest towards the ideals, of world missions.

Signs of the Times in Japan

By Adelaide Daughaday, Sapporo

THE people of Hokkaido have special cause for Thanksgiving as we have been having a blessed revival. Kimura San, "the Billy Sunday of Japan," Pastor Miyagawa of Osaka (who came to help us observe the twentieth anniversary of our Sapporo church), and Mr. Kanamori of Tokyo have been greatly used by God in Sapporo this summer. The churches have been quickened, and there has been a great ingathering of non-Christians; 1,200 decisions have been made in Sapporo alone, 400 of these expressing a desire to unite with us.

You know Mr. Kanamori's history, do you not? A member of the famous Kumamoto Band at the Doshisha, later a *Kumiai* pastor at Okayama, but afterward alienated from the church and cold in faith because of the study of Higher Criticism, for twenty years a government official during which time he never entered a church, then returning to Christian faith and service with a zeal that sweeps everything before it. Like Peter, he denied his Lord, and like Peter, he could not forgive himself, so entered the fray in the hardest, neediest field—the Salvation Army—to work in the slums of Tokyo. But with his scholarly attainments and eloquence the churches are constantly soliciting his services, so he had just returned from a campaign on the Pacific coast of America, and his present one extends from Hokkaido to Sendai and will last until the end of the year. He is pre-eminently a man "mighty in the Scriptures," and in prayer, and this must be the secret of his wonderful power.

I am rejoicing because a number of my own pupils in Sapporo and in Kotoni have signed papers expressing their determination to lead the Christian life. It is expected that about 70 will unite with our church next Sunday. My Bible woman and I have four weekly Sunday schools, besides women's meetings, work for men students, hospital and house visiting, and trips to other cities.

Another thing that fills us with gladness is that the anti-vice crusade in Japan goes steadily on. The storm center is Osaka, but the whole Empire is being moved. This is not solely a Christian movement, for some leading officials, business men, and newspapers not connected with the churches are doing yeoman service in this fight. In the spring the licensed quarters of Osaka bought land in the suburbs, and with the consent of the governor proceeded to make plans for a much larger and finer district, and in the vicinity of several schools and public playgrounds. This menace to the young life of the city roused Christians and many non-Christians, so a battle royal is going on still. The buyers of the different lots have not yet begun to build, owing to the strong opposition. Purity literature is sown broadcast, public meetings are held in large cities, and officials are being almost overwhelmed by letters of protest.

The immediate outcome has been an aroused sense of shame in regard to the flagrancy of the social evil in Japan. Formerly in large cities the fine buildings were pointed out to tourists with pride of civic ornaments, and all classes—even Christians—would throng the streets to witness a *geisha* parade. This is still done, but there is an awakened sentiment against it. A famous Japanese actress was recently about to escort a troupe of *geisha* to America to exhibit them in procession there, but the strong opposition of Christians, the Purity Society, the Salvation Army and others prevented their sailing. "This would advertise Japanese immorality to the world," said one newspaper.

Thoughtful Japanese are much troubled because of the deterioration of character of young people. A convention of teachers of ethics from many cities met in Tokyo in the summer to discuss the question, "How shall we improve the character of the student class?" After many days' deliberation their only conclusion was, "We must more earnestly teach the youth of Japan that they do not belong to

themselves, *but exist only for the good of the State*, therefore they must bend all their energies to becoming good subjects of the Emperor." This looks like a recrudescence of Emperor Worship.

Our Christians are among the finest patriots in the nation—the churches teach patriotism along with Christianity. This month there was a large gathering of thousands of Sunday school children in a Tokyo part; the children carried flags representing the different schools. A hymn in which all participated was sung, the Bible was read, a short prayer service conducted, and two short speeches were made. After the benediction the children walked in procession to the palace grounds, sang a Christian chorus, the national anthem, and after a prayer gave three rousing *banzais* for the Emperor.



A Festival of Japanese Kindergarten Children

“I count no time,” the Shepherd gently said,
“As thou dost count and bind
The days in weeks, the weeks in months: my counting
Is just—until I find.”

Our Field Correspondents

Miss Mary E. Kinney writes from Port Said :—

It seems almost too good to be true that after so many months of planning and anticipation I am really here at Port Said. I am more and more thankful every day that you gave me the privilege of coming to the help of these people who need us so much. The greatness of the task we have set ourselves grows upon us each day, but it is splendid to have something to do that calls for the utmost in us, is it not?

It is now over a week since we arrived. We had a very pleasant trip on the Mediterranean and were blissfully unconscious of being chased by a submarine one day. The Lord kept us in safety, and we must believe that we have been "saved to serve." Miss Putney came down to the boat to meet us and it seemed *good* to see her. She certainly gave us a royal welcome and a few days later Mr. Trowbridge came down from Cairo and added to it. The most immediate need at the Camp was for Mrs. Sewny, and as there was only one room at Camp ready she went right down there, and I am staying in Port Said with some friends of Miss Putney's until my room shall be ready. I hope I may get permanently settled this week, but in the mean time I am going back and forth each day on a tug which carries the workers to and fro. It is very pleasant to have this trip on the Canal each day, but I am anxious to stay at Camp because so much more can be done if one is there all the time.

My work is to take charge of the crochet department, which employs over 200 women and girls. It is going to be a great opportunity to get into the hearts of the people, I am sure. At present I have considerable difficulty speaking to them because their dialect is such a mixture of Armenian, Turkish, and Arabic, but I find they understand me better than I do them and the young people nearly all know Armenian. It is pathetic to see how pleased they are that I know Armenian rather than Turkish. It is quite unfortunate that the English people working here under the Government cannot talk to them, because they need love and sympathy so much. They have evidently been an independent people—industrious and thrifty—but without



Delivery of Bread, Port Said Camp

education, just simple mountain people. The life here is an unnatural one, of course, and it is hard to live from five to ten in a tent—often several families together. The first feeling of exaltation, too, has passed somewhat, of course, and the monotony of the desert gets on their nerves. We need much patience and wisdom and abounding love. I pray God I may have the love that *buildeth* up.

I am very fortunate in being with some friends of Miss Putney's here—two Swedish ladies who have a school for Moslem girls. They are doing a remarkable work among the Arabs here and their school is *Christian* through and through. They are dear ladies both, and I feel it has been a special blessing to me to be here before I really went to Camp to stay. The sweet faith of these women and the deep spirituality of their lives have been a wonderful source of strength to me.

Mrs. Lillian Cole Sewny adds:—

I am pretty well started in the work now and enjoy it. I have a number of duties. One of them is to visit the Camp, something like district nursing. I help in the diet kitchen, where we give extra food to between five and six hundred people, delicate people, women and

little children. Then I help by giving out clothing to all that need it, and I have been asked to start a nursery for children whose mothers are sick in the hospital and little children whose mothers are working and have no one to look after them during the day. It will be started as a day nursery and later may develop into a little orphanage. There is a great deal of work to do in all the different departments. I am having a splendid opportunity to get acquainted with the people. Poor things, how they have suffered in Turkey! Most of them have lost several members of their families and most of them are homesick for their mountain homes—many of them had never been out of their villages until they fled from the Turks.

The industrial work is very interesting, and they find a good market for the articles among the soldiers that come out to visit the Camp, especially for the rugs made by hand; the demand is greater than the supply. The weather is still pretty hot, but the nights are cool. I believe they do not have much winter here. Our rooms are in little one-story buildings. There are half a dozen of those and many of them have no windows. It seems a queer way to build in such a warm climate. We live in camping-out style, rather rough but comfortable. We need only the plainest of clothes and those thin.

Miss Esther B. Fowler of Sholapur, India, writes:—

Another C. E. Annual Convention is just over, and it was one of the most restful gatherings that I have ever attended. One usually associates confusion and hustle and bustle with a big crowd of young people gathered together for a convention, but this one was especially unique in the spirit of calm and quiet which pervaded the whole atmosphere. This was all due to the wonderful leadership and guidance of Pandita Ramabai, who entertained the delegates in the midst of her own settlement of over a thousand people. The organization of her work is marvelous; she has all kinds of industries going on, besides her schools, and all is planned and controlled by her, and yet so perfectly managed that she can spend nearly her whole time making a translation of the Bible from the Hebrew into Marathi. She sits outside of her door, at her work, so that at the same time she can observe much that is going on, and though so very busy herself, she is in touch with all the details of the whole work and knows all her people by name, and their peculiar needs.

As soon as she finishes the translation of any book of the Bible, it is printed on her own printing press. She has already finished the whole of the New Testament. And she has printed quantities of Christian literature for free distribution in evangelistic work. One is almost appalled to see all that she is doing and she herself so quiet, with no ostentation or show, but calmly going to and fro as though there was no weight of responsibility resting upon her. Some one in an address at the convention likened her to the power house of an electric plant. Her little room was the power house from which emanated the power which was working so wonderfully in every corner of Mukti. The power was God Himself, with whom she lived in such close touch that He could commit Himself to her in the fullness of His spirit, of power and peace.

She handled the entertaining of the convention of nearly three hundred delegates so lightly that it seemed to make no impression upon her. Yet she was in the midst of it, and guided and controlled all the extra work, even to the details. Her printing room was converted into a dining room for the Europeans, and any others who wished to pay the rupee a day for board; the tables were improvised in her carpenter shop, and the tablecloths were the fruits of her own looms. A cook and butlers were imported from Poona, and everything was carefully planned and executed for the pleasure and comfort of the guests.

For the Indian delegates she not only superintended the cooking of all the food, but she was present at every meal and with her own hand filled the plates with most generous helpings of delicious food, such as some of the delegates had never seen before. It was a great pleasure to her to do all of this. One of her co-workers said that she seemed happiest when she was doing great things; she does not like to do things on a small scale, she loves to feed the multitudes physically and spiritually.

The results of having a convention at Pandita Ramabai's were twofold. The convention itself was especially spiritual in its uplifting and helpful influences. The theme was, our responsibility for the evangelization of India. And then Panditabai and her work were object lessons which were very forceful.

One of the most beautiful testimonies of this power of example was

given by a number of college graduates. They were so impressed with what they had seen that they went off into one of the fields, and reconsecrated themselves to God, promising Him and themselves that they would take Pandita Ramabai for their ideal, and having seen what she had accomplished through the power of God, they resolved, too, that "We can, and we will."

Miss Daisy D. M. Brown writes from Ponasang, Foochow:—

You cannot know how much real joy the word of the new house brought to me. It was hard to be properly enthusiastic about the school when the moving of it was sure to bring up many problems unless the one in charge could move at the same time. How I wish you could see them to-day. The yard is some crowded, but maybe some day we can buy a little more land to the side and make it a little more roomy. But the building is grand. I am really very enthusiastic about it. It is so airy and so full of sunshine. Practically every room in the building gets sunshine during a part of the day, and how the students will enjoy the small bedrooms! The building is so arranged that the wind can blow right through it from any direction so that the rooms can be kept filled with fresh air, indeed it would be rather difficult to keep the fresh air out. The residence is coming on very nicely too. The walls are up to the second floor, and one can easily distinguish sprouting parlors, studies, dining room, etc. The new class this year numbered thirteen, so we have just about the same number of students as before.

In a letter dated October 4, Miss Brown writes:—

Classes started this morning and I am now sitting in my own office in the school building contented and happy. I have started off each class and now the last ones are in session so I can rest for a few minutes until time for chapel. I have just been over the house with the contractor suggesting little changes and additions and think by next Monday everything will be in order.

After our summer at Kuliang we came back to attend the Y. W. C. A. Conference and went to stay for a week at the Girls' College of the Methodist Episcopal W. F. M. S. This was the only Conference in China this year and we had just a hundred delegates.

Board of the Pacific

President, MRS. R. B. CHERINGTON

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

Girls Who Didn't and Girls Who Did

Told by Mrs. E. C. Cronk

THE-GIRL-WHO-WAS-GOING-TO-JOIN

Once upon a time there was a Girl-Who-Was-Going-To-Join the missionary society.

"Just as soon as I have a little more time I am certainly going to join," she said when she came to the congregation as a bride. "You see, I am so fearfully busy now getting started to housekeeping I couldn't possibly undertake anything else."

Two years later she said, "Yes, indeed, I am going to join the missionary society. I know I shall enjoy it, and just as soon as baby is older I shall have a better opportunity."

Five years later she was still going to join. "It's simply impossible for a woman with two children to think of going to missionary meetings, but you can certainly count on it that I am going to join a little later," she said.

Ten years sped on. The dawning of the day when she would have more time seemed ever just ahead. "Really, though," she said, "the older my children get, the more of my time they require; but, now certainly they will soon be able to look after themselves, and then I am going to join the missionary society."

Twenty-five years went by. "I am going to live with my daughter," she said to the two Membership Committee visitors, "and now I am going to join the missionary society"—the committee beamed—"as soon," added The-Woman-Who-Was-Going-To-Join, "as I get her started to housekeeping."

Then the Membership Committee went home in despair. The phrases "Going to join," and "Just as soon" had become as the tolling of a bell.

"If she would argue against missions I could answer her," said one.

"If she would object to our business management I could prove

the efficiency of our administration," responded the other. "But that ever elusive time when she is 'going to' join, will still be just ahead unto the second and third generation of her children's children."

And it is. She is still "going to join."

THE-GIRL-WHO-DID

The committee had called upon so many girls who didn't join that they were almost overcome by the enthusiasm of the Girl-Who-Did.

"I am sure I should just love to work in the Missionary Society," she said. "I have been wishing lately that I could do something worth while, but I really didn't know you wanted the girls in the missionary society."

"Indeed we do," said one of the visitors. "I wish we could get all of the young women to understand that our society is not 'The Old Woman's Missionary Society.'"

The girl laughed. "Really you know that is the sort of subconscious feeling I have had about it, but I certainly will join if you will let me, and I think I can get some of the other girls to come in. How would you like me to get up a chorus of girls to lead the music for a while? You know girls just have to have something to do to keep them interested."

"We have not been able to get any of them to do anything," meekly suggested one of the committee.

"Oh, but they will," said the girl earnestly, "when you can once get hold of them."

"I am sure you are going to help us to get hold of them," said one of the committee.

"Indeed, I will," said the girl, energetically. And she did. At the next meeting she and two of her friends joined the society. A month later a chorus of twelve voices led the singing with refreshing heartiness.

The-Girl-Who-Did was jubilant. Her joy grew as she arranged several groups for mission study. It expanded when a number of members of the society joined her in a camp at a summer school of missions, and the girls declared they had had "the time of their

lives," while their gray-haired chaperones voiced the same sentiment in language no less enthusiastic.

"Oh, I'm so glad you asked me to join the missionary society, and I'm so glad I joined," said the Girl-Who-Did.

THE-GIRL-WHO-WAS-TOO-YOUNG

Once upon a time there was a Girl-Who-Was-Too-Young. That is, she thought she was too young. She was just twenty-one, but she had come back home from college with several diplomas and two or three medals. "What a help she will be to us in the missionary society," said the Chairman of the Membership Committee. "They have a splendid Missionary Society in that college and up-to-date Mission Study Classes, so you know we can count on her for lots of new ideas."

"You don't mean you want *me* to join the Woman's Missionary Society!" said the girl in amazement. "Why, I thought that was for the old—I mean the married women."

"Oh, not exclusively," said the Chairman of the Membership Committee, smiling. "We need some young life in the society to keep us older women from getting into a terrible rut. If more of you girls came, it would add so much enthusiasm."

"Oh, of course, I am going to join when I get a little older," answered the girl, "but I am too young yet for that sort of thing. None of the other girls I know belong, and I should feel terribly out of place."

"We thought," suggested the Chairman, hopefully, "that you would bring us so many good ideas from the college Missionary Society and Mission Study Class."

"I believe they did have something on that order at school," said the girl, "but really I never had time for it." She felt a trifle annoyed at the shadow of disappointment that passed over the face of the older woman and added, "You know girls will be girls, and I don't think we ought to be expected to take up such work while we are so young. There is plenty of time for that later on."

So the Girl-Who-Was-Too-Young turned aside from the opportunity that was offered to her of linking her young life to the great work for which her Master had given His, and spent the glorious

enthusiasm of her youth on things trifling and of little worth, all because she thought she was too young—when she wasn't.

THE-GIRL-WHO-CHANGED-HER-MIND

She had been brought up on a diet of "There are plenty of heathen right here at home" and "The Church is always after money," so, very naturally, her interest had never traveled as far as a mission point, home or foreign. She entertained the committee on their first call by telling them that "The religions of the heathen people are those best suited to their particular temperament and needs," and talked quite a bit about the extravagance of the Home Mission Board in buying lots and building churches, and the wastefulness of the Foreign Mission administration.

As a triumphant climax she told about a tourist friend who said the missionaries lived in elegant homes with a retinue of servants at their call.

She never would have changed her mind if she had not joined a Mission Study Class, and she never would have joined the Mission Study Class if it had not met in the apartment next to hers, with her best friend.

She was an active member of a woman's club and she had become intensely interested in the study of the new text-book.

"Why, I had no idea the missionary society was doing anything like this. I had a vague impression that they only had suppers to raise money and divisions as to what to do with it," she said after the second meeting. When it came to the discussion of the betterment of conditions surrounding child life in America, she contributed much information. When the study took up conditions in non-Christian lands, she listened critically. At the third meeting a missionary doctor from India was present. There was no escaping the earnest, awful truth of her words. The flimsy arguments against the need of foreign missions crumpled and withered before the burning eloquence of her earnestness.

The Woman-Who-Changed-Her-Mind did not believe in doing things by halves, so she sent for the Membership Committee. "Please come to call on me again and ask me once more to join the missionary society. I have changed my mind."—*Reprinted by permission of Lutheran Woman's Board.*

The Wider View

Over 2,000 new schools have been opened in Mexico since the triumph of the Constitutional cause. This is equivalent in two short years to one school for every pupil reported by the Spanish viceroy after two centuries of Spanish domination. Of the 15,000,000 people in this field to-day probably not twenty per cent of them could give any intelligent definition of Christianity. The Roman Catholic Church, dominant for 400 years, has kept from the people the Bible, liberal education, and a true knowledge of the living Christ.

A Roman Catholic writer in the *New York Times* says: "I am a good Catholic, but like many other American Catholics, when I am in Peru or Brazil, I am ashamed to call myself a Catholic. The immorality and superstition that are mixed up with the religion of the Holy Church are shocking and startling to an American." One of the greatest factors for peace is the fact that the towns springing up in the lower Rio Grande Valley, north of the Mexican border, are proving the value of pioneer missionary work.

There is a vast undeveloped region in South America where are to be found several millions of souls in a semi-civilized state. Their religion is a strange mixture of paganism and perverted traditions of Roman Catholicism. They have never had the Bible and know nothing of the truth of Jesus Christ as the Saviour of the world. Racially they are a mixture of Portuguese or Spanish with Indian and many times African descent. There are at least 13,000,000 souls in the unoccupied field of South America who must be reached in any effort to carry the Gospel to all the non-Christian world.

Hon. T. Tanaka, the Japanese *chargé d'affaires* at Washington, gives this testimony: "I believe that in Japan freedom of conscience obtains more than in any other country; but religions will become the integral part of a nation only when they are thoroughly acclimatized. Christianity is contributing an enormous benefit to Japan in the line of women's education of philanthropic works, which would never have attained their present magnitude and development but for the guiding hand of foreign missionaries."

In view of the fact that half a century ago death was the penalty of those who became Christians this testimony of Count Okuma, the recent prime minister of Japan, is significant. He says: "Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. Concerning the future it is my own conviction that no practical solution of many pressing problems is in sight apart from Christianity."

The cost of the war at the present time is at the rate of over one hundred million daily, or \$35,500,000,000 a year. The total cost of foreign missionary work is about one-thousandth part of this, or \$30,000,000 a year. All Christian work at home and abroad for one year would not exceed the cost of the war for ten days.

The latest report from the China Inland Mission workers says that the political situation in the provinces generally has considerably improved since Li Yuan Meng succeeded to the presidency. One sad result, however, of the temporary loss of control by the Central Government is that in several districts which were previously regarded as free from the opium curse, the poppy has again been extensively planted, and the officials have encouraged its cultivation.

The Oriental Missionary Society is placing a portion of the Bible or a tract in every house in Japan. During six weeks thirteen native and two foreign workers covered the entire Sanuki Province, distributing 128,000 tracts and portions of the Bible. Every worker averaged 300 homes a day.

A Korean writing of his impression of America says: "In the home land we used to attend a full prayer meeting with as many people present as there were on Sunday, but here in America just a handful of faithful few turned out for this mid-week service."

G. H. C.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

A Prayer for the Jubilee Year

Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands, yea, the work of our hands establish Thou it.

O Lord, our God, Thy works are full of beauty, and praise Thee on every hand. Day unto day uttereth speech, and night unto night showeth knowledge of Thy taste for things orderly and lovely.

Thine own nature is full of the beauty of righteousness, wisdom, and love. In Jesus Christ our Saviour we behold the wonders of Thy gracious lovingkindness and tender mercies.

We long to be more like Thee. When we approach other people and try to win them to the cause we love, O grant us the beauty of sympathy and tact! May the Divine passion for human beings so get hold upon us that we can do no otherwise than persuade women with loving persistence and winning power.

We confess how far we wander from this high ideal. We catch ourselves too often in a mood of criticism, or coldness. We mourn that we ever hinder the free passage of Thy grace by such unworthy attitudes. Forgive us, Lord, and in this year so full of plans and hopes for Thy Kingdom, grant us a new beauty, every one, in the inward spirit and its outward expression, through Jesus Christ our Master, the One altogether lovely and chief among ten thousand. Amen.

Our Father, we are troubled lest our efforts for Thy Kingdom fail to bring results. There is no stamp of permanence we can place upon the work of our hands. The stamp is in Thy keeping, Thou alone canst use it.

We think, we feel, we speak, we do—and, alas, sometimes all appears to be in vain! Again, we meet the quick response, a new light in the eye, a warm appreciation on the lip. Tremblingly, gratefully we accept this return from Thee and beseech Thee to establish the impressions thus made.

May the returns of this year have such a quality of permanence about them that they will enter into the web and woof of all the years to come.

When we remember that all power is with Thee and that every consecrated life is a usable instrument under Thy control,—then indeed joy and content fill our hearts! Distrust takes to wings. A calm confidence leads us forward to give the message, to fulfill the task. Thanks be unto Thee, our Father, for Thou surely wilt establish the work of our hands, yea, the work of our hands, establish Thou it. Amen.

M. L. D.

Dr. Louise C. Purington

Dr. L. C. Purington who died at her home in Dorchester, Mass., October 24, was the dean of the official board of the Suffolk Branch. She was the first Secretary of Young People's Work in the Branch, a position which she filled with faithfulness and devotion from 1890 until 1898. Since then she has been a member of the Board of Managers. She was conspicuous as a leader in the temperance work and was the world's superintendent of Co-operation with Missionary Societies in connection with the National W. C. T. U. She and her friend, Miss Ella Gilbert Ives, felt deeply the need of linking up the causes of missions and temperance and Dr. Purington wrote much and fluently on this subject. Although she has been afflicted for several years with lessening eyesight, she maintained her deep interest in church and missionary activities to the last.

We have not in our hours of need
His seamless garments pressed,
Nor felt His tender human hand
On us in blessing rest:
Yet still in crowded city streets
The Christ goes forth again
Wherever touch of human hand
Bespeaks good will to men.

Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands!

A. M. K.

Junior Department

THE TERCENTENARY AND SUNDAY SCHOOL MISSIONARY EFFICIENCY

That Sunday schools will have an important part to play in reaching the goals for 1920 which the Tercentenary campaign is setting before us is certain. Already there has taken definite shape a scheme for harnessing their interest and energy to the fourth of these goals; namely, the aim to have our church offerings for missions reach the \$2,000,000 mark annually. This scheme does not in any way run counter to the campaign for foreign missions in the Sunday school, in which the American and Woman's Boards have joined forces; rather, our campaign fits in as a part of this bigger scheme in which all Boards, home and foreign, join.

The scheme, set forth in a free circular, divides the ten working months of the year among the missionary interests of the denomination. It asks that the Sunday school send an offering each month to the society to which that month has been assigned. It states that schools giving two cents per member per month will be considered progressive schools; four cents, standard schools; six cents, advanced schools; and ten cents, honor schools; and urges each school to decide at the beginning of the year to which group it will aim to belong. Having decided and sent its decision to headquarters, it will receive a chart, worthy in design to be hung beside the Tercentenary chart, on which the months and the societies are listed. Beside each society's name is an empty circle to be filled, in due time, by a "payment seal," showing that the society has received its gift from the school. Seals for progressive schools are of one color, for standard another, and so on. On the lower part of the chart is a space, like that of the pad on a calendar, where each month a sheet is to be hung giving facts about the particular society assigned that month.

The societies will also provide leaflets telling about their work, stories to be told from the platform, and in some cases concert exercises for special days. Schools taking charts will be expected to use this educational material as well as to gather the offerings. Thus a school will have steadily before it a chart giving its financial aim, the society to which it should contribute month by month, and

tangible evidence, in the shape of the seals, as to what it has already done. Schools reaching their aim for an entire year will be sent a Tercentenary pennant and will find their names published in the denominational magazines.

The scheme is not an ephemeral thing, but one which will endure, with slight alteration, year after year. Schools are urged to begin with January, 1917, but, if the necessary steps cannot be taken by that date, they may start at any time. As in the past, the foreign Boards have the fall months from September through December:

Bring your school into line.

The Tientsin Kindergarten Building:—

A play was recently given by a group of children in Cambridge, Mass., entirely under the leadership of one of their number and at her suggestion. A few days later an envelope brought to the Junior Secretary's desk in Boston something over \$10, the proceeds of the play plus the child's personal gift, to be used toward the new kindergarten building at Tientsin, China, which the children—Jubilee Juniors and any others who wish—are hoping to build this year as an extra Jubilee gift. There had also come, a few days before, one of the special kindergarten banks, filled to the brim with dimes by a Junior Endeavor Society in Hanover, Conn.

Returns like this, meaning not only money toward the building, but real interest and effort on the part of the children, are of untold value. Already fifty banks, each capable of holding \$4 in dimes, have been sent for by individual children or by groups. Several hundred more boxes await owners. They are distributed only upon application, for each is numbered, registered at the Board Rooms, and locked. With each one goes a leaflet entitled "Wanted: a Kindergarten," which tells why the building is needed, why the children are supplying it, and how the boxes may be filled. When a full box is returned a certificate showing that its owner has taken one share in the new building is given as receipt.

If your boy or girl or neighbor has had no part in this, send for the leaflet and show it to him or her. Or, if your children of your society do not know about it, tell them. You will find it well worth while, in what it will mean to the children themselves, aside from the building which the \$1,200 when gathered will provide for Tientsin.

Our Book Table

The Zulu, Yesterday and To-day. By Gertrude R. Hance. Published by Revell Company. Pp. 274. Price, \$1.25.

In these days Africa is quite at the front. The next United Study Book is to be on Africa and written by Miss Jean Mackenzie, the gifted author of *Black Sheep*. Two of the chapters of this book appear in the *Atlantic Monthly* for November and December. Dr. Cornelius Patton of the American Board is to deliver a course of missionary lectures, the subject of the first one being "The Lure of Africa."

Again we have to recommend a most interesting book on this fascinating country, this time written by one of our own missionaries who spent nearly thirty years among the Zulus. In early life Miss Hance gave herself to mission work, but when Africa was proposed to her she shrank from going there. However, after beginning work among the Zulus her prejudices melted away and she was thankful that field was assigned her.

Miss Hance possesses a picturesque literary style and in describing individual Zulus or their customs the presentation is so vivid that wherever one opens the book the temptation is to read right on. One feels personally acquainted with and interested in the people she introduces.

The chapter on the origin of Huguenot College modeled after Mount Holyoke is of great interest. In the early seventies Rev. Andrew Murray after reading the life of Mary Lyon was convinced that a similar school was needed in South Africa for English and Dutch girls. Funds were raised, and two consecrated, capable graduates of Mount Holyoke Seminary, as it was then called, were found to respond to this call to teach in South Africa. For a number of years this African duplicate of the American Mount Holyoke has been a college with fine buildings and a staff of thirty or thirty-five instructors from America and other countries. Branch schools were started in other places, some with teachers from America, but more often with graduates from Wellington. One cannot but feel that Mary Lyon's heart rejoices to know that the educational work she started for the women of America is being reproduced in the Dark Continent.

In the introduction it is very truly said: "The author's great purpose is to reveal to us the heart life of the people of Africa, to show us what a strong, earnest, sincere man the African is even before the light of Christianity shines across his pathway, and to help us to know of what he is capable when his life has been touched by that revivifying power." Miss Hance shows us that when the African grasps the fact of God and the great salvation through Christ he becomes the most earnest, devout, and consistent of Christians. The closing chapter is entitled "Zulu Yesterday and To-day," and in summing up the situation she says: "All parts of the land are open to receive civilization and the Christian religion. One does not need to pray for open doors; as some one has said, 'They are off the hinges.' We cannot know what changes the great European War may make in Africa, but we wait, trusting in the living God for that great continent and its people, as we pray that the terrible turmoil, now overshadowing the world, may not blind the eyes of Christians, in any land, from seeing and remembering how large the need and how important the present opportunity is for the enlightenment of the Dark Continent."

The Missionary Review under new Management. Beginning with the October number, 1916, *The Missionary Review of the World* passed into the hands of the new Missionary Review Publishing Company of which Dr. Robert E. Speer is President, and Mr. Frank L. Brown, Vice-President. The offices are now at 150 Fifth Avenue, New York City.

The Review was founded in 1878 by Rev. Royal G. Wilder, who had just returned from missionary service in India. Ten years later, the magazine came under joint editorship of Dr. Arthur T. Pierson and Dr. James M. Sherwood, by whom it was greatly enlarged and improved. On the death of Dr. Sherwood in 1890, Dr. Pierson became editor-in-chief and so continued until his death, twenty-one years later. Under his management, *The Review* became very widely known and influential and brought the world field into vision.

The missionary situation has greatly changed since *The Review* was first established. This is seen in the development of great missionary movements such as those among women, students, young people and laymen. The study of the Science of Missions has

made great strides during the last twenty years and missionary study classes and text-books have been a new and remarkable growth during the same period. When *The Review* was founded, there were only small denominational missionary magazines, while to-day some of the missionary organizations publish two or three periodicals, besides which there are several scientific and popular quarterlies or monthlies.

During the life of *The Review*, the missionary situation has also changed in the bringing of closer co-operation among the various missionary organizations. The world is now viewed as a whole with the purpose of supplying the most needy fields with the Gospel. *The Review* will therefore continue as an interdenominational and international magazine, serving the whole missionary cause. In view of the present prominence given to united effort, there is clearly greater need than ever for such a periodical. Dr. John R. Mott has said repeatedly that the service rendered by *The Review* makes it indispensable. This conviction led some of the leaders to unite in forming this stock company with a Board of Directors as publishers.

The editorial management will continue in the hands of Mr. Delavan L. Pierson, who has been for twenty-five years connected with the magazine and has been the editor-in-chief since the death of his father. Extensive improvements are planned, but the general purpose and editorial policy of the magazine will remain unchanged. Its aim is to give the most important missionary news from all parts of the world and all denominations. The Bulletin of the Federation of Women's Boards of Foreign Missions will be merged in *The Review*, beginning with the January number. Subscription, \$2.50.

Pilgrim Deeds and Duties. Published by The Pilgrim Press.

This Handbook of Congregational History and Outlook has been prepared by direction of the Tercentenary Commission and will be found helpful in promoting study of the fundamental convictions around which Congregationalism centers. The six chapters are: The Beginnings of Congregationalism; Development in a New Land; Democracy in Church and State; Nineteenth Century Expansion; Adjustment to Changing Needs; Place and Responsibility of Congregationalism.

There are questions at the close of each chapter, and these indicate the hope of the Commission that the book may be widely used for consecutive study by Bible classes, Endeavor societies, and other

organizations. The reader is grateful to the Commission for quoting from Lord Macaulay's *Essay on John Milton* his characterization of the Puritan. One wishes that an illustration of Dr. Gladden's bronze statue of The Puritan might have been added to the illustrations and also that the portraits of the leaders of our denominations might have represented them in the full vigor of middle life instead of showing the ravages of age as notably in the case of Dr. Storrs. An appendix contains the Statement of Faith and Polity adopted by the National Council, Kansas City, 1913, and a Tercentenary Program.

G. H. C.

Woman's Board of Missions

Receipts October 18 to November 30, 1916

MISS SARAH LOUISE DAY, Treasurer

Th. Off., 1; Friend, 2.250; Friend, 10; Friend, 5; Friends, 27.21; Mrs. C. F. Weeden, in mem. of Mrs. Martha Gould Bradley, 10,	2,303 21			
MAINE				
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, Hammond St. Ch., Winona Camp Fire Girls, 1; Bucksport, Ladies' Benev. Soc., 5; Calais, Mrs. George H. Eaton, 25; Orland, Ch., Misses H. T. and S. E. Buck, 15; Orono, Jr. C. E. Soc., 2,	48 00			
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Int. Harriet E. Douglass Mem. Fund, 25.67; Off. at Cumberland North Assoc. Meet., 5; Bridgton, Aux., 13.45, C. E. Soc., 10; Bridgton, North, S. S., 50 cts.; Denmark, C. E. Soc., 1.50; Fryeburg, C. E. Soc., 2; Kennebunk, Aux., 7.50; Portland, Annie A. Gould Tent, Dau. of Vet., 46, State St. Ch., Aux., 86.06; Portland, South, North Ch., Aux., 10, Jr. Soc., 2; Waterville, Aux., 40; Westbrook, Aux., 18.15; Wilton, Opportunity, Cl., 5; Woodfords, Aux., 25.02, S. S., 1.40, Y. L. Annex, 5,	304 25			
Total,	352 25			
NEW HAMPSHIRE				
J. L. B., <i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Concord, Miss Annie A. McFarland, 10, South Ch., Aux., Friend, 50; Derry, Central Ch., Aux., 22.25, C. R., 3; Dover, Aux., 27.21; Hampstead, Aux., 10; Lebanon, Miss. Soc., 21; Manchester, First Ch., Aux., 27, Franklin St. Ch., Friends, 2.38, Mrs. David Cross, 25, Miss	10 00			
		Martha Hubbard, 5; Marlboro, C. E. Soc., 1; Nashua, Miss. Outlook Soc. (with prev. contri. to const. L. M. Mrs. W. H. Greenleaf), 6; New Castle, Ch., 1.49; Newfields, Aux., 2; North Hampton, Aux., 4.25; Portsmouth, Aux., Th. Off., 40; Rochester, First Ch., 20, King's Dau., 10; Salmon Falls, Aux. and Miss Sarah Norcross' S. S. Cl., 13; Sullivan, Ch., Ladies, 3; Swansey, Ch., 5; Walpole Aux., 3.50; Warner, Aux., Mrs. Mary Banks, 6, S. S., 4; West Concord, Aux., 7.50; West Lebanon, Aux., 23.63; Wilton, Aux., 21.60.	374 81	
Total.			384 81	
VERMONT				
<i>Vermont Branch.</i> —Miss May E. Manley Treas., Pittsford. Bellows Falls, Ch., 23.50; Brattleboro, Aux. (Th. Off., 39), 54.02; Burlington, College St. Ch., Aux., Th. Off., 27.60; Castleton, Aux., 32; Craftsbury, North, Aux., 5.70; Dorset, Aux., 12; Hardwick, East, Aux., Th. Off., 3.35; Hartford, Aux. (Th. Off., 13.75), 31.59; Jeffersonville, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. G. D. Lease), 23.10; Jericho Corners, Aux. (Th. Off., 7.57), 15.57; Newport, S. S., C. R., 15; Norwich, Aux., Th. Off., 12.15; Orwell, Aux. (prev. contri. const. L. M.'s Mrs. C. M. Cook, Mrs. C. L. Munger); Peru, Aux., 11.25; Pittsford, Aux., 2.05, S. S., 5.27; Post Mills, Aux., 4.75; Richmond, Aux., 20, St. Albans, Elemen. S. S., 7.68, C. R., 4.59, M. B., 1.09; St. Johnsbury, South Ch., Aux., 7.50; Stowe, Aux., 16.26; Thetford, North, Aux., 9.43; Wallingford, Aux., Th. Off., 21; Westmore, Aux., 5; Weybridge, Aux., 2; Williston, Aux., 5; Woodstock, Aux., 27, S. S., 5,		420 45		

- MASSACHUSETTS
- Friend, 500 00
- Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Off. at Ann. Meet., 33.46; Andover, South Ch., Aux., 61; Lawrence, South Ch., 6.87, S. S., 3.13; North Andover, Aux., 10; North Chelmsford, Aux., 5; Winchester, First Ch., Miss. Union, 75, 194 46
- Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. Harwich, Aux., 10; Hatchville, 5; Orleans, Aux., 2.50; South Dennis, Aux., 10, 27 50
- Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friend, 50; Friend, 5; Becket Center. Ladies' Guild, 1; Dalton, Aux., 179.25; Friend, 250; Housatonic, Aux., 21.62; Lee, First and Second Auxiliaries, 100; Lenox, Aux., 32.20; Mount Washington, Aux., 8.70; New Boston, Ch., 3.75; Pittsfield, Second Ch., Aux., 4.03; Sheffield, C. E. Soc., 2; West Stockbridge, Center Ch., 2; Williamstown, Aux., 5. Less expenses, 7.61, 659 94
- Essex North Branch.*—Mrs. Leonard Noyes, Treas., 15 Columbus Ave., Haverhill. Haverhill, Riverside Ch., C. R., 1.55; West Ch., S. S., 16.05; Merrimac, First Ch., 11.20; Pilgrim Ch., Girls' M. C., 8, 36 80
- Essex South Branch.*—Mrs. B. L. Spurr, Treas., 72 Elm St., West Lynn. Lake-man Scholarship Fund, 25; Friend, 1; Beverly, Dane St. Ch., Aux., 70; Friend, 30, Ivy Leaves M. C., 40; Second Ch., Woman's Union, 18.40; Miss. Study Cl., 2, Norbecheup Camp Fire, 5, Washington St. Ch., Aux., 69.56; Cliftondale, Aux., 17.50; Danvers, First Ch., Aux., 8.25, Maple St. Ch.; Miss. Study Cl., 1.50; Essex, Aux. (25 of wh. to const. L. M. Mrs. Samuel L. Story), 82.50; Gloucester, Trinity Ch., Aux., 20; Hamilton, Aux., 6.78; Lynn, Central Ch., Aux. (Len. Off., 1.97), 23.97; First Ch., 72.80; Lynn, North (to const. L. M. Mrs. Lizzie Robbins), 25; Lynnfield Center, 13.50; Manchester, Aux., 40; Salem, Crombie St. Ch., Aux., 60; South Ch., Aux., 10, Tabernacle Ch., Aux., 180.67, C. R., 10; Saugus, Aux., 5.50; Saugus Center, Aux., 3.80; Swampscott, Aux., 65.05; Topsfield, Aux., 43.50, 951 23
- Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Light Bearers, 5; Conway, Aux., 23; Deerfield, South, Aux., 24.95, Prim. S. S., 2.89; Erving, Ch., 5.35, Prim. S. S., 1.65; Greenfield, Aux., 122; Heath, Aux., 11.50; Montague, Aux., 11; Northfield, Aux., 51.50, Jr. S. S., 11; Orange, Aux., 19, Light Bearers; 2; Turners Falls, Ch., 10, 300 84
- Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, C. E. Soc., 4; Amherst, South, Aux., 30; Cummington, Village Ch., 8; Easthampton, First Ch., Aux., 50, Dau.
- of Cov., 10; Hatfield, Aux., 3.50, Wide Awakes, 10; Northampton, Edwards Ch., Aux., 102.83, First Ch., C. E. Soc., 5; Norwich, Ladies' Aid Soc., 5; South Hadley, Aux., 1; West Cummington, Ch., 2.55; Westhampton, Aux., 30, 261 88
- Middlesex Branch.*—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Dover, Aux., 15.50; Framingham, Grace Ch., Aux., 15; Framingham Center, Aux., 23.83; Lincoln, Aux., 25; Milford, Off. at Ann. Meet., 23.31; Saxonville, Edwards Ch., Ladies, 21.50; Wellesley, Wellesley College, Y. W. C. A., 250; West Medway, Aux., 5.50, Jr. C. E. Soc., and Prim. Dept., 4.50, 384 14
- Norfolk and Pilgrim Branch.*—Mrs. Mark McCully Treas., 115 Warren Ave., Mattapan. Friend, 10; Friend, 5; Braintree, Aux., 4; Bridgewater, East, Ch., 10; Brockton, First Ch., Jr. C. E. Soc., 2.05, Porter Ch., Aux., 58.76; Cohasset, Second Ch., 5.04; Hanson, Aux., 4; Hingham, Aux. (Th. Off., 26.15), 27.15; Marshfield Hills, Ladies' Sewing Cir., 10; Randolph, C. R., 3; Scituate, C. E. Soc., 5; Weymouth Heights, Aux., Th. Off., 21, 165 00
- Northampton.*—Off. at Ann. Meet., 284.30; 324, 605 30
- North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Ashby, Aux. (Th. Off., 26.42), 36.45; Fitchburg, C. C. Ch., S. S. Classes, C. E. Soc. and Friends, 100; Groton, C. E. Soc., 2; Littleton, Aux., 8, Miss M. H. Kimball, 50 cts., 146 95
- Old Colony Branch.*—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. North Attleboro, First Ch., 7 50
- Salem.*—Tabernacle Ch., S. S., Jr. Dept., 5 00
- South Hadley.*—Mrs. H. C. York, 1, Mt. Holyoke College, Y. W. C. A., 44, 45 00
- Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, First Ch., 3, Third Ch., Aux. (prev. contri. const. L. M. Mrs. John Burgess); Holyoke, Grace Ch., Ladies' Aid Soc., 10; Mitteneague, C. R., 5; Palmer, First Ch., Friend, 2; Springfield, First Ch., Girls' Miss. Club, 10; Three Rivers, Union Ch., 4.40; Westfield, Second Ch., Jr. Sewing Cir., 25 cts., 31 65
- Suffolk Branch.*—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline. Mrs. James R. Jewett, 25; Allston, Mrs. W. H. Teel, 10, Aux., 50; Arlington Heights, Park Ave. Ch., 25; Auburndale, Ch., 214.23, Aux. (25 of wh. to const. L. M. Mrs. W. C. Gordon), 145; Belmont, Payson Park Ch., C. R., 3, Plymouth Ch., Ladies' Aid Soc., 8; Boston, Friends through Miss S. L. Day, 547, Mrs. Sarah B. Capron, 50, Mrs. L. A. Crossett, 100, Mrs. Joel E. Goldthwait, 50, Mrs. John Butler Smith, 575, Mrs. Arthur W. Tufts, 100. Central Ch.,

Aux., 17, Old South Ch., Mrs. S. G. Adams, 25, Aux., 1,000, Union Ch., Monday Eve. Miss. Club, 17; Boston, East, Baker Ch., Aux., Add'l Th. Off., 1; Boston, South, Phillips Ch., Y. L. M. S., 30; Brookline, Miss Phoebe P. Edwards, 50, Harvard Ch., Woman's Guild, Sr. For. Miss. Dept., 300, Y. L. For. Miss. Dept., 35, Leyden Ch., Friends, 25, Aux., 25; Cambridge, Pilgrim Ch., W. M. S., 29, Young Ladies' Aux., 25; Dedham, Aux., 42.32; Dorchester, Harvard Ch., Woman's Benev. Soc., 5, Second Ch., Aux., 101.21, Y. L. Aux., 75; Foxboro, Bethany Ch., Woman's Union, 6; Hyde Park, Y. L. Aux., 49; Medfield, Second Ch., Aux., 5; Newton Highlands, Women's Ch. Aid and Miss. Soc., 50.55; Newtonville, We Are Seven Travellers, 5; Norwood, S. S., Prim. and Kinder. Depts., 1.87; Revere, First Ch., 15; Roslindale, Aux., 57; Roxbury, Mrs. W. R. Nichols, 25, Imm-Walnut Ave. Ch., For. Dept. (Th. Off., 122.61), 157.61; Roxbury, West, Aux., Mrs. James Joy, 100; Anatolia Club, Sr. Section, 13; Somerville, Miss Helen J. Sanborn, 10, Winter Hill Ch., Woman's Union, For. Dept., 75; Waban, Union Ch., 40.50, Ladies' Cir., 10; Waverley, Miss. Soc., 6; Wellesley Hills, M. B., 4; Wrentham, 42,	4,377 29
<i>Swampscott</i> .—First Ch., Prim. Dept.,	6 00
<i>Worcester County Branch</i> .—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Aux., 30; Auburn, Aux., 5; Boylston Centre, Ladies' Benev. Soc., 5; Dudley, Aux., 5; Fisherville, Aux., 10; Gilbertville, Trinitarian Ch., 75, Aux., 15; Grafton, Aux., 10; Lancaster, Aux., 8; Leicester, Aux., 50; Leominster, Aux., 1.60; Northbridge, Aux., 16.35; Oxford, Aux., 26.50; Rutland, Aux. (25 of wh. to const. L. M. Mrs. Olive M. Temple), 40; Shrewsbury, Aux., 20; Southbridge, Aux., 4.50; Upton, Aux., 5; Ware, Aux., 40.73; Webster, Aux., 15; Westboro, Aux., 30.50; West Boylston, Aux., 12.13; Whitinsville, Aux., 350, Extra-Cent-a-Day Band, 12.30; Worcester, Adams Sq. Ch., Aux., 22, Central Ch., Woman's Assoc., 146, Hope Ch., Aux., 15, S. S., Elemen. Grades, 2, Lake View Ch., Aux., 5, Old South Ch., Woman's Assoc., 105, Piedmont Ch., Woman's Assoc., 160, Pilgrim Ch., Woman's Assoc., 127.62, Plymouth Ch., Woman's Assoc., 50, Union Ch., 21.74, Woman's Assoc., 10, South End Churches Food Sale, 2.75,	1,454 72
Total,	10,167 25

LEGACIES

<i>Watertown</i> .—Ellen M. Bradlee, 300, Sarah F. Bradlee, 200, by Walter B. Snow, Trustee,	500 00
<i>Watertown</i> .—Jennette T. Kimball, add'l,	11 23
Total,	511 23

RHODE ISLAND

Friend,	150 00
<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on Bank Bal. 3.06; Mrs. Edward H. Rathbun, 50; Carolina, Miss Mary L. Tinkham, 5; Darlington, Ladies' Union, 5; Kingston, Aux., 43.92; Pawtucket, Park Pl. Ch., C. E. Soc., 10; Providence, Central Ch., Ministering Children's League, 10, Plymouth Ch., Mrs. James O. Yatman, 10; Riverpoint, Ladies, 8, Marion Roper Capps, 5, Prim. Dept. S. S., 2,	151 98
Total,	301 98

CONNECTICUT

E. A. N.,	250 00
<i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 17; Hampton, Ch., 2, Aux., 10; Hanover, Jr. C. E. Soc., 6; Killingly, Second Ch., W. M. S., 5; New London, Mrs. J. N. Harris, 75, First Ch., Aux. (Th. Off., 41.65), 43.25, Second Ch., Aux., Th. Off., 151.60, Friend, 25; North Woodstock, Aux., 10; Norwich, Park Ch., Aux. (Th. Off., 22.25), 27.25; Second Ch., Aux., Friend, 5; Stonington, Second Ch., Aux., Th. Off., 12; Thompson, Aux., 8; Willimantic, Aux., 3,	402 10
<i>Hartford</i> .—Miss Olive Greene,	10 00
<i>Hartford Branch</i> .—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50; Int. Julia W. Jewell Fund, 40; Berlin, Aux., 85, C. E. Soc., 5; Bristol, Aux. (25 of wh. to const. L. M. Miss E. Jennie Peck), 100, Jr. M. B., 2; Collinsville, Aux. (with prev. contri. to const. L. M.'s Mrs. Mary Atwater, Mrs. Jennie B. Elston), 7; Columbia, Aux., 7.10; Enfield, Aux. (Bequest of late President, Mrs. King, 50), 75; Farmington, O. J. Soc., 2; Hartford, First Ch., 5, S. S., 29, Immanuel Ch., 175; Mt. Vernon Centre, Aux. (prev. contri. const. L. M. Miss Helen J. Redfield); New Britain, South Ch., Aux., 25; Plainville, Aux. (prev. contri. const. L. M.'s Miss Harriet E. Pierce, Miss Helen M. Pierce); South Windsor, Aux., 15; Suffield, Jubilee Jr. Band, 1; West Hartford, C. R., 2,	822 60
<i>New Haven Branch</i> .—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Friend, 10; Miss Bessie L. Comstock, 10; Miss F. Scofield, 1; Miss Gertrude B. Whittemore, 200; Bridgeport, South Ch., Aux., 67; Cheshire, Aux., 47; Colebrook, Aux. (25 of wh. to const. L. M. Mrs. Edward Oles), 43.93, C. R., 2.09; East Haddam, Aux., 42.35; Killingworth, Aux., 8; Litchfield, C. E. Soc., 5.50; Middlefield, Aux., 15, C. E. Soc., 4.03; Monroe, Ch., 3.52; New Haven, Friend, 25, Humphrey St. Ch., C. R., 3.50; Newtown, Aux., 26.50; North Haven, Aux., 99; Port-	

land, Aux., 13; Ridgefield, Aux., 9.25; Salisbury, Aux., 63; Saybrook, Aux., 20; Stamford, Aux., 42.34; Stratford, Miss Alice C. Judson, 5, Aux., 30; Washington, Aux., 48.86, C. R., 9.76; Watertown, Aux., 21.50; Winsted, Second Ch., Aux., 31.25, 1,007 47

Total, 2,492 17

NEW YORK

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Deansboro, Mrs. Edward Peck's Cl., 11; New York, Mrs. C. E. Whittimore, 5; Warsaw, Woman's Union, 90, 103 00

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. Fla., Orange City, Aux., 8; N. J., Bernardsville, Mrs. J. W. Clark, 50; East Orange, Mr. Brown, 10, Trinity Ch., Aux., Th. Off., 85.65; Egg Harbor, Emmanuel Ch., 5; Haworth, Ch., 5; Jersey City, Waverley Ch., Aux., 7.50; Newark, Mr. C. R. Burnett, 10, Mr.

W. H. Holmes, 10, Mrs. C. R. Hoag, 2, Mrs. J. W. Howell, 10, Mrs. Franklin Phillips, 5, Mrs. A. V. Sangur, 10; Westfield, Mrs. Alex. Clark, 100; Pa., Germantown, First Ch., Jr. Neesima Guild, 3; Glenolden, C. E. Soc., 5; Va., Vanderwerken, Aux., 5, 331 15

TENNESSEE

Nashville.—Miss Carrie B. Chamberlin, 5 00

JAPAN

Tottori.—Christian Woman's Soc., 5, Rev. and Mrs. H. J. Bennett, 5, 10 00

Donations, 7,557 10
Buildings, 7,313 11
Work of 1917, 1,987 06
Specials, 17 00
Legacies, 511 23

Total, 17,385 50

GOLDEN ANNIVERSARY GIFT

Previously acknowledged, 167,418 54
Receipts of the month, 7,313 11

Total, 174,731 65

Woman's Board of Missions for the Pacific

Receipts for November, 1916

Mrs. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland. Berkeley, North, 19.40, First, C. R., 75 cts.; Clayton, 2.50; Ferndale, 10; Lodi, 23; Martinez, 2.21; Mills College, 20; Oakland, Plymouth, 18, First, 149; Pacific Grove, 13.75; Palo Alto, 12.50; San Francisco, First, 30; Santa Cruz, 75, for Fochow, 2; Sunnyvale, 4.50; Gift of Miss Brewer, 10, 392 61

Southern California Branch.—Miss Emily M. Barrett, Treas., 178 Center St., Pasadena. Claremont, 74.50, S. S., 10; Compton, 5; Glendale, 15; Highland, 25; Lemon Grove, 10; Long Beach, 50; Los Angeles, First, 158.62, Personal gift, 33, Olivet, 15.35, C. R., 1.50, Park, 15, Trinity, 12.50; Ontario, 42; Pasadena, First, 50, Baracca Class, 7.50, S. S., 22.27, Lake Ave., 50, West Side, Mrs. Atkinson's Class, 5; Redlands, 50; San Diego, First, 25, Logan Heights, 10; Sierra Madre, 10; Venice, 5, 702 24

OREGON

Oregon Branch.—Mrs. A. L. Cake, Treas. 421 West Park St., Portland.

Eugene, 39.80; Hubbard, 15; Portland, First, 26, House Circle, 30.80; St. Helms, 2.53; St. Peter's, 5; Sunny-side, 12.70, 131 03

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Colfax, Individual gift through Miss Cole, 25 cts.; Colville, Off. through Miss MacLafferty, 6.10; Deer Park, Off. through Miss MacLafferty, 57 cts.; Kennewick, 25; Lewiston, Ida., Off. through Miss Cole, 3.80; Meyers Falls, Off. through Miss MacLafferty, 58 cts.; Seattle, Green Lake, 2, Plymouth, Mustard Seed Society, 20; Spokane, Pilgrim S. S., 15, Trent, 3; Ida Worley, Off. through Miss Cole, 2.90; Off. Annual Meeting, 10.20, 89 40

IDAHO

Idaho Branch.—Mrs. S. N. Travis, Treas., Weiser, Weiser, 13; Coll. at Conference, 2.25, 15 25

UTAH

Utah Branch.—Mrs. Geo. Brown, Treas., Sandy, Sandy, 2; Utah Missionary Union, 6, 8 00

UNIVERSITY OF TORONTO

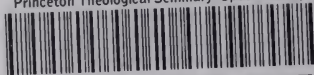
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